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THE VVORD OF GOD,

To the Citie of

LONDON,

from the Lady *ELEANOR*:

OF THE

EARLE OF Castle-Haven:

Condemn'd, and Beheaded :

Aprill 25. 1631. &c.

LUKE, 21.

And ſome of you ſhall They cauſe to be put to death, &c
Bnt there ſhall not a haire of your head periſh.

Printed in the yeare 1644.

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THE VVORD OF GOD TO The Citie of *LONDON*:

Luke Evangelist the 19. From The Lady *Eleanor*: 1644.

TO confirme it out of the mouth of two witnesses: The time *of your Visitation*, as formerly out of the Old Testament. (2 of *Kings* 20. &c.) *A signe given of the Resurrection at what time it is reveald* by the times paraleld. So here is one out of the New from a Parable: (*Luke* the 19.) witnesses the same, concerning *when our Saviours returne not fare off. As when thought then the Kingdome*

dome of God was neere: or immediately should appeare.

VVherefore of the very yeare of God 1631. *April* 25. thus what *then* came to passe *no inferior token or* signe of it, as witnesse *such a one, &c.* And he said therefore *a certain Nobleman went into a far Country to receive a Kingdome, and to returne. And cald his ten servants and gave them ten pounds, &c.* As moreover in what reign followed that, needs no more date but this. *But his Citizens hated him, and sent a Message after him saying. We will not have this man to reigne over us.*

And thus proceeding on, as it were with the ten Commandements, then came the first saying, *Lord thy pound hath gaind ten:* and said have authority over ten Cities: And the second came saying, *Lord thy pound hath gaind five:* and he said *also be thou Ruler over five Cities.* And another

nother came saying, Lord *behold here is thy one pound*, that wrapt up in the *heavie* Handcherchifeor Napkin, *which amounts to Anno Dom. 1631. Aprill 25.* And so THREE of them come to their Last account too, the EARL of *Castle-Haven* first : One as evill requited by his family, *As reputed free to his followers, and accounted* just to all and charitable, &c.

So farther for explanation of this peice of *Substraction and Addition*, saying Lord *he hath ten*, whose reply was: *That unto every one that hath shall be given and from him that hath not, shall be taken away that he hath.* VVhen he said or gave command, take from HIM the pound and give it to him that hath *ten*, where besides the aforesaid yeare of God the mistery thereof as manifested, also refers to a certaine principle so distastfull

to

to his Majeſtie, the Parliament ſaying he can receive no loſſe: *That hath nothing of his owne, or to that purpoſe.*

And ſo much added concerning theſe words, how he ſhall be recompenced ſo evill a ſteward of his Lords money: *That from him that hath not*: (Notwithſtanding) *ſhall be taken away that which he hath.* Accompanied with that voice *of* the preſent reigne: Bring them *forth* and ſlay them before me mine enemies.

And farther more to bring this home to the time: though in no ſmall *haſt* paſſing on with great *Brittains* progreſſe or ſtory in *this of the* 19. *of Luke* &c. *When* he wept over that hard harted Citie viſſited in that manner, comming neigh *Bethphage and Bethania, &c.* which alſo drawes neere great *Brittaine*, as ſhewes the things belonging to their peace hid-

den

den from their eyes, saying withall. *If these should hold their peace when peace in Heaven proclaim'd and his comming*, very stones would not be silent, *but liken'd to a womans travell*, would immediatly cry out.

And thus having denounced their heavie sentence visits the temple, to purifie it, casting out *those making their markets there, as no newes is refullfild with us.*

And as this cleare and out of question this parable or portion of Scripture, *directed to our dayes where the faithfull rewarded with so many Cities; and the like*, so evident likewise where that *Publican pardond*, (*Luke* 19.) *Saying salvation was come to his house, bidden to make hast, &c.* The very true Portrature of him, his hastie departure or death. The sonne of old ancient *Abraham* also: *The house of Dudeley no obscure one*, though one much

envied,

envied, and ſuch a one then come of no *Sodome ſeed, but like Iſaack rather ſacrificd*, who as he ſufferd for the miſdemenors of an unrulie houſhold ſufferd by him, laying on him their faults, ſo had the honour to have this added.

To ſuffer between thoſe two the one cleering him at that houre, *affirming for that fact whereof the Earle of Caſtle-Haven was accuſd by his wife* (ſuch a wicked woman) He was as innocent as the child new borne. Though by the other an Impudent Idolater not cleered, calling out upon *Saint Bennet*, but curſing the ſaid Earle, wiſhing him and all his Generation except his ſonne hangd and damnd.

And now Sirs you of this Honourable Citie as you *have heard theſe: Shall adde a word of His Majeſties Atturney generall that day after they had heard the examinati*

examination (falne to a low ebb of what was expected (ſaying my Lord. *You ſee this odious crime, and therefore you muſt be curious you admit of no Mittigation,* who came ſhort of this firſt promiſe. That His Majeſties intent was like God to ſhew mercy, who from fifty did come down to ten when he interceeded for *Sodom.*

And ſo what the priſoner anſwered to them: *when his Majeſties Chaplins came and told him the King had a gracious purpoſe to alter the manner of his death.* And that he ſhould be beheaded like a Noble man: *Replyed he ſhould eſteeme that Haulter which ſhould draw H: M: to Heaven before a collor of pearle or the like.* And for the Gallowes likewiſe that ſhould bring him to his Saviour and Redeemer that diſpiſed not the croſſe for him; and ſo much for him a

man of a meane ſtature too, who clm-
bed that tree at *Tower-Hill*, when
as a like no little throng or preſſe: A
*Peere of two Kingdomes a Noble man
here*, a Prince or Earle in *Ireland*, whoſe
eſtate ſometime inferior to none. And
thus ſtands forth like that Noble *Za-
cheus* cal'd by his name to come downe.

The

The EARLE of *Caſtle-Havens* Confeſſion.

In the name of God Amen.

I Mervin, *Earl of* Caſtle-haven *being in my full ſtrength and memory thankes be given unto my maker, having been branded and openly accuſed for chang, alteration, and doubtfullnes of my Faith and Religion. I thought fitt like a Chriſtian man to give ſatisfaction upon what grounds I ſtand for my beleife, and to expreſſe it under my hand for the ſatisfaction of all charitable people and Chriſtians.*

Firſt, I doe believe in the bleſſed and glorious Trinity, three perſons, one eternall and everliving God, God the Father, God my Redeemer, and God my Sanctifier.

I doe relie upon the merit, death, and paſſion of our bleſſed Saviour Chriſt Jeſus, and upon his Mediation for the remiſſion of my ſins.

I doe believe and uſe with moſt humble reverence our Lords prayer, the Creed of the Apoſtles and the tenn Commandements, as they are ſet downe and allowed in the Church of England.

I doe believe the Canonicall Scriptures and that they are written by the inſpiration of the holy ſpirit.

I doe beleive the Booke of Common Prayer, as it is allowed in the Church of England, *to be a good for me in those dayes for the service of God and to use the same, and for the rest of my beleife I doe referre it to the true Orthodox faith of our Church of* England. *And from the Articles received at this present in the Church of* England, *and confirmed by authority of Parliament,* I *doe not differ in any point, renouncing all the superstitions and errors taught or beleived in the Church of* Rome *or any other Church, in which faith* I *will, God willing continue to my lives end in Testimony whereof* I *have hereunto subscribed my hand this first of* May 1631.

Castle-haven.

Likewise of whose Letter, makeing bold to shew the beginning thereof: When without MERCY Castaway: *how well resolv'd* He *was,* who had such ill luck at one and Thirty.

(Anagram. *Eleanor Audeley.*)

Reveale O Daniel, I send thee 1631. *farewells with thankes for thy letter and advice. But I am bound for* Nineveh: *And having bidden* Tarshish *farewell. Not fearing death, I doe not desire life.*

CASTLE-HAVEN

And

AND for more manifeſtation of what nature this unnaturall ſtrange treſpaſſe. *Whereof this man Mer: Lord Audeley was accuſd, his undeſerv'd death is referd to Geneſes* 38. *Judahs ſonnes Er: his eldeſt*, and O *Nan* his treſpaſſe: *And how the Lord ſlew them both*: with her diſguiſing: *putting off her widowes garment*, with child by whoredome, *Tamer travaling with twinns* thoſe ſonns: with that ominous Scarlet, or Red thread bound, &c.

And therefore ſhall but name them, the contrivers of it. *Ann his wife*, and his brother *Ferdinando: the one for envie*, ſhe being an Heire, and *ſuch* a notorious one,

(*O Ann*) The other a perverted *Papist wanting no malice*: wherefore to cut him off, *some time gone that way astray too*: but recald himself, no aspertion was held too soule for him. And for saving her honour an adultresse by promi'd preferment, *a Page and a foot man was* brought forth: Those VVitnesses rewarded in their kind, condemned out of their owne mouths, like sillie Sheep for their labour: *Who came against a Peere of two Kingdomes, as* Broadway by name, *charged with that breach made on her*:

The other one *Fitz Patricke*, *or* O *Donel a very Vagarant*: Accusing himselfe of O *Nans uncleannesse or trespasse with his* LORD. Vpon his *Oath* beleev'd, *which had* never received the Sacrament, or at least but one kind before him; that thrice tooke it upon his death

And

And one never heard to have an Oath come out of his mouth, *That* in that kind *he* was not guilty, never intending to reserve *oathes to that purpose to make himselfe forsworne before his death.*

And so much for those twinns or fellow-servants. Themselves falling into the pit dig'd for another, though guilty of that: *as much* as those Babes when *born*; Yet worthy of no other, *witnes out of their owne mouths. Therefore the Executioner, or* Man-midwif, *as the one helps them into the world, he* others out *of* it: *This* work *though* sooner dispatched, where *Irelands heavie blow at hand inclusive in these.* And after came his Brother with the Red thred, &c.

Also *farther* for the time of the yeare, about *sheep-shering* time or S. *Georges feast:*

as Times circumſtance requiſit, when it came to paſſe of the LORD Keepers giving ſentence; *Keeper of the great Seale, made Lord high Steward.* That Iudge, *Iudah* like in this, though not acknowledged, condemned one, more righteous then himſelfe. *Yet diſcerne & pray you whoſe are theſe, the Signit or Seale, the Staffe, or white Rod,* and Bracelets or Color, of what office theſe are the Enſignes.

And more over how it came to paſſe *with him,* behold *his* own brother *Sir Ferdinando Touchet what end he came to, That day* twelve moneth in the morning at the ſame houre his brother was condemn'd, how he dyed ſuddainly, *which had polluted his owne Neſt or Houſe, the juſt hand of God diſpleaſed:* This unnaturall brother, in a Houſe of *Office* or the like, ſtroken

dead

dead coming but from the *Tennis on Hol-born Hill*, without any ſervent with him. *This O Nan ready to be torn in peices before the breath out of his body : ſome their hands in his pockets; Others for his Clothes, was* found thus by His *Servants which* came to aske *for H I M.* Thus re-warded as They no other deſerved : *J V D A S-like,* rather then of *Judahs Race* or *Kind,* (*Luke* 21.) in be-traying *H I M* betrayed by *Friends* and *Bretheren* ſo openly : *Mervin* LORD AVDELEY, *of the Manor of* Straw-Bridge, *which never ſuſpected or did know that the* VVord to be of his houſe, or appertaining to Parſona-ges and Tithes, that *Mat.* 25. *Thou knoweſt J reap where J ſowed not, and gather where J have not ſtrawed.* VVhere al-though the Arch B. of *Canterburies bu-rying his Lords money* (as it may well be no

no little or hidden of that kind in the earth) with *the looſing of his head alſo tyed up with that Napkin or Kircheife*: the one gone to his owne place, *Little-Eaſe or Eſaus Reſt*. The other a cheife Peere, though his hard hap to looſe his Head *firſt*, yet neverthelesſe in *Abrahams boſome or Paradice*, as his Saviour ſaying *I come to ſave that which is loſt*, Luk. 19. As when the ancient of dayes his returne ſhewed there, ſo referd to *Malachi*, ſhall come as a ſwift witneſſe in judgement, againſt adulterers, & adultreſſes and falſe ſwearers, *and for Tithes that robery and the like*. For yee have Rob'd me, &c.

So come LORD, and cut off ſuch an evill time, deferre us not.

FINIS.

AS theſe farther the ſumme and ſubſtance of the matter, ſhew'd in *Luke* the 19. and *Mat.* 25. *When the day of judgement immediately followes,* like as thoſe ſervants three of them, no obſcure ones doubtleſſe to their account called then. So laſtly *with the Earle of Caſtle Haven betrayed, and his ſentence: follows theirs as ſlow.* The *Earle of Strafford* Deputy, &c. And the Arch BB. VVhich could plead no Ignorance, as referd to his own mouth. thoſe Traytors, for evidence of the end ſo long waited for.